000 hurry or else it was an expression frequently used to rationalize their casual manner. I never saw a peasant with a watch.

101 These quiet people of Dragalevtsy, whose way of life is not very different from that of peasants throughout the Balkans, are more than just Bulgarian peasants who arose in the seventh century from a dash of Tartar added to a predominantly Slavic mixture. They are a special breed of Bulgarians called *Shopi,* a term originally meaning boorish. That is, a *Shop* was a bumpkin. Some authorities say that this term was derived from *sop,* the long staff which the men of this area carried. Since those living in the *Shopsko* area, or the immediate vicinity of Sofia and Mount Vitosha, are in general more conservative than villagers elsewhere in Bulgaria, the word *Shopi* also carried the idea [144] of backwardness and mental simplicity. Among the many attempts to explain the special physical characteristics of these people, the most plausible theory is that of descent from the Pechenegi, or Mongolian tribesmen who infiltrated into that section of Bulgaria and nearby eastern Serbia in the eleventh century. Historians deal none too kindly with these Pechenegi; nor do the *Shopi* receive many compliments in contemporary accounts. Even their physical appearance is considered unattractive by many other Bulgarians.

142 From faces naturally swarthy, further darkened and weather-beaten by sun, rain, and biting winds, the small round eyes of Asia stare through one without giving an inkling of the impression registered. In the thin-lipped mouths of the young the teeth are gleaming white; beneath the drooping mustaches of middle-aged men teeth show yellowish in a rare childlike smile; and toothless gums accompany the gray stubbly beards of the old. [302] Straight, prominent noses lend ruggedness rather than beauty; the customary clipping of the scraggly black hair of the men reveals wrinkled, leathery necks; the hair of the women is worn in braids down the back, and hangs from beneath a kerchief that covers the top of the head. Here, too, age is clearly marked. The glossy, thick braids of the girls all too soon become, with advancing years, dull and thin and are often pieced out with other, brighter hair. The men are of medium height. Because their shoulders are so broad and their chests so powerful, their short, sturdy legs seem out of proportion. The women, slightly shorter, walk erect

342 and the stables; in the mountains there are usually structures with many stories. Formerly the windows used to have wooden sashes that ran along a groove and that one could slide to the side, in place of window
262 panes. The style of life is simple; in the country the herders were often contented with sour milk, and the farmers with maize and millet beer.
231 The raising of livestock specializes in cattle, sheep, and goats, and
[221] takes place in the form of a migratory herding system, which commutes back and forth between the mountains in the summer and the plains
241 in the winter. The agriculture produces wheat, maize, barley, and rye, and in the temperate, nay, even hot, South, it cultivates rice, cotton, and sesame; from here, too, come the olive trees, the citrous
412 trees, and the chestnut trees. The hand mill is mostly used only for salt, other kinds of primitive tools have scarcely been preserved. The threshing sled (Figure 9)* came from the Orient; it is made of hard planks that have been bent upward at the front and into which sharp-edged fire-stones have been forced. When it is in use it is weighted down enough by the stones and by the weight of the leader to be able to press out the ears of grain. The rattle board (Figure 15)* has its counterparts all over ancient Europe. The sawing frame of the wandering wood cutters is an original invention. It includes a box filled with stones which is fastened by two rods and revolves around a horizontal axis, so that by its weight it supports the backward movement of the
291 saw. Through the universal joy in colors and in ornaments the national dress displays a great deal of variety. The basic elements of the men's clothing are a long, rough shirt with a wide cut which is embroidered with colored wool along the chest opening and along the shoulder; cloth or leather trousers, pleated in the Turkish manner in the east, in the west evenly tight-fitting, with a long woollen waistband; and legging-like calf cloths, as well as sandals; a sleeveless jacket or coat-like upper garment with wool trimmings and laces; a sheep's fur or hooded mantle; a dark and low lambskin cap. The women wear blouses with embroidered and crocheted ornamentation, skirts with belts, firmly woven, embroidered apron skirts, sleeveless vests or sleeve jackets, kerchiefs, headdresses and garlands around their fore-
302 heads with fringe bands covered with coins and hanging far down. The
301 girls wear their hair in from 20 to 30 tresses which are held together just below shoulder level by means of chains or buckles with silver coins and pearls, and which, at the end, are gathered together into one single tress (Figure 1). They also have costly ornaments of little gold and silver plates, as well as of filigree work for which the threads were formerly often taken from ancient coins.

*[See 1: Karutz, E1 Europe, Cat. 116, p. 59a --- Analyst]